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OCTOBER 10 TIEN FENG

The October 10 Tien Feng is given almost entirely to the October 1 ten-year celebration. The first three pages are a secular account, taken from the New China News Agency, in which the economic and cultural achievements of the ten years are recounted. Next is a three-page article by Yen Wen (apparently a pseudonym) entitled "Ten Years of Struggle in Opposing Imperialism and Loving Country," in which the history of the Christian movement during these ten years is told.

The article is divided into three sections. 1. The condition of the church before 1949 is described as a compradore community, created by the missionaries for their private and imperialistic purposes. The country churches were composed mostly of landlords and other bad elements. In the city churches the missionaries gathered together "the compradore class, bureaucratic capitalists, reactionary government agents, militarists and other rascals", and cites as examples the prominent place which H. H. Kung and a Christian mayor of Shanghai (not named - possibly Wu Kuo-cheng) had held in the church at that time. This section closes with a paragraph pouring scorn upon the efforts of the missionaries to prepare the church for the changeover as they saw the Communist armies approaching.

The second section is a brief review of the history of the Christian church during these ten years, and warrants more extended treatment here. It begins with a description of the joy of the Chinese people over the Communist victory, a joy which many Christians also felt, only the evil propaganda of the missionaries led some of them to view the changeover with doubt and suspicion. This feeling was however quickly dispelled by the policy of freedom of religious belief as enunciated in the Common Platform. In 1950 the Three Self Movement was inaugurated, and the American aggression against Korea, with its possible attendant danger to China, powerfully stimulated the growth of that movement.

In September 1950 Y. T. Wu and the newly organized Three Self Movement issued the Christian Manifesto, in which opposition to the manipulation of the church by imperialistic elements was denounced. The missionaries and their stooges violently opposed this Manifesto, but the people welcomed it, and ultimately over 400,000 Christians signed it. In April 1951 the Denunciation Movement began, and rapidly spread over the whole country. In these denunciation meetings the churches exposed the manipulation of religion by imperialist elements, formally announced severance of all relations with imperialism, and began the eradication of imperialist influence and the implementation of the Three Self program.

In 1953 the Party announced its general line for the transitional period, a plan for industrialization, and for the socialization of agriculture, small factories and shops. The Constitution

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adopted at this time proclaimed socialism as the goal, and, what was of special interest to Christians, reaffirmed the policy of freedom of religious belief.

It was at this time that Watchman Nyi (of the Little Flock) and the evangelist Wang Ming-tao with their counter-revolutionary organizations began to oppose this socialization movement and proposed in opposition a "Kingdom of Heaven Line." They also opposed our Three Self Patriotic Movement, pretending that they were doing it "on account of faith alone", thus deceiving some Christians. They vilified patriotic Christians and pastors as Judases, thus creating divisions within the church, and both from within and from without the Three Self Movement attempted to destroy it.

The mad opposition of these counter-revolutionaries reached its peak in the Christian Conference held in Peking in 1954, but ended in failure, for the great majority of the delegates approved the principle of mutual respect for differing faiths, and were opposed to any division of the church because of differences in faith. They made opposing imperialism and loving country the basis of unity in the Christian movement, and opposed all divisive plots. This Conference also proposed the three witnesses for the times, namely, carrying out the Three Self program, participating in socialist construction, and upholding world peace.

In the 1955 movement for the suppression of reactionaries the Watchman Nyi and Wang Ming-tao counter-revolutionary groups were finally exposed. Ample evidence showed that these pseudo-religious counter-revolutionary groups were not motivated by faith alone, but by imperialistic motives. They were found to be guilty not only of political crimes but also of immoral actions. The removal of these elements from the church not only administered a sound defeat to imperialism, but also purified the church and gave added assurance of our real freedom of religious belief.

In 1956 the socialization of agriculture, small factories and shops was basically accomplished. In 1957 the socialist revolution was extended in political and intellectual struggles, under the leadership of the Party, and the Rectification Movement and the Socialist Education Movement got under way. These involved the church. There were still many rightists concealed within the church, and as the socialist education movement developed their rightist views were exposed and denounced. This was done largely through the power of facts and sound reasoning, by which the fundamental differences of the capitalist and the socialist line were plainly displayed. In this process we exposed many rotten elements within the church, but we also at the same time came to realize that the church itself retained many illogical and imperialist aspects especially in its divisions. This condition was corrected by many revisions of church organization, and in many places different denominations began to worship together, thus getting rid of the semi-colonial aspect of the church.

The socialist education movement of 1957-58 was very effective in remaking the thinking of church members and pastors, and thus prepared them to enter thoroughly into the Great Leap Forward of 1958 and its continuation in 1959.

In the third section the writer sums up the accomplishments of these ten years. The Three Self Movement grew to maturity during its struggle with imperialism, and has brought about a fundamental change in the aspect of the church. This change, though opposed by rightists in China and maligned by imperialists in other countries, has nevertheless succeeded because it is approved by the mass of the people, being carried out under the guidance of the Party.

This change can be summed up under four points: 1. We have crushed the power of alien, especially American imperialism within the church; 2. We have driven out of the church the imperialist and rightist elements that had been hidden in it, thus purifying the church and making it an organ for glorifying God and doing good to the People; 3. We have carried out the Three Self program, thus making the church truly independent; 4. We have unified Christians on the basis of opposing imperialism and loving country, and thus fundamentally aligned ourselves with the 600 million of our fellow countrymen, accepting the leadership of the Party as we march toward socialism.

The writer closes with a warning against pride, for there are many tasks still to be accomplished. Imperialists are still trying to use the church for their purposes, and so the church must

be constantly on guard. Also, the self-reform of us pastors has really only begun. Let us under the leadership of the Party go forward along with the 600 million of our fellowmen on the road to Socialism.

Next comes a two page article by Miss Sha Shou-tz'u, a Methodist Bible woman in Shanghai, in which she tells how these ten years have liberated women workers in the church, so that they are no longer in a subsidiary position to the men. In the Methodist Church, she observes, the most important organization is the Annual Conference, and in this women had no real rights; the Bible women might be invited to attend but they are without the right to vote. Now under the Three Self Movement all that is changed. In 1956 she was one of the regular delegates to the national conference of Christians in Peking. In 1958 when the unified worship system was begun in Shanghai, she was made chairman of the P'ut'o District unified worship committee, and thus was responsible for all the church work of the district. She exultantly exclaims, "That a mere Bible woman should be given this responsibility in an unprecedented thing, how would it have been possible without Liberation! I venture to say that it could never have happened in a capitalist country."

She has this to say about her work: "During the past year, as I have been directing the unified worship of this District I have received much help from fellow-workers and from the committees of other districts. The rivalry and contention that used to exist among the churches is no longer there. If we are in need of something, other districts are glad to help us out. For example, one district gave us some church furniture, another gave us a public address system, and another a trumpet, etc. In practical work also there is a new spirit of mutual help."

This article is followed by one attacking Mrs. Emma Lawler and her daughter Beatrice, who worked in the Emmanuel Church of the Foursquare Gospel in Shanghai. This church listed Madame Soong (T. V. Soong and Madame Chiang's mother) as one of its members, and thus was in close contact with the Chiangs and the Soongs. The writer claims that the Lawlers in their letters to America for raising money misrepresented their work, claiming to have twelve churches, thirty native preachers, a Bible school, a hospital and an orphanage, when really all they had was this one little church. For some years after they left, the church was run by a Paul Huang, but the church members hated him and they finally got into a fight in the church, with people throwing Bibles and hymnbooks all over the place. The article closes with praise voiced by some of the members for the great improvement which has come about since Emmanuel Church has become part of the unified worship program.

Hung Lu-ming writes an article on "The Party Liberated Me from Imperialism." He tells how his father and mother, who were thoroughly enslaved by imperialist thinking, used to take him to Alice Gregg's home, and he used to think of such missionaries as lovable foreign friends. At the time of Liberation he was a student at St. John's University, and as late as 1950 he still had the perverted idea of wanting to go to America to study, and went to see Frank Price with that in mind.

Episcopal Bishop Cheng Chien-yeh writes on "True Religious Liberty." In this article he ranges over the whole of church history, showing that never until the coming of a Communist government had the church enjoyed real liberty of faith. It was persecuted until the time of the Emperor Constantine, and from then on it was used for imperial purposes. This manipulation of the church continued down into the capitalist period, and came to an end only under Communism. He makes the claim that "during the past ten years in China, not a single man has been persecuted or discriminated against because of his religious faith." This more impartial attitude of the Communist government he explains as follows: "A Communist fundamentally has no religious faith, and thus he is radically different from reactionary rulers, for he neither has a religious purpose of his own to uphold, nor does he care to use religion as a tool, for he does not believe in religion and has openly rejected it. And thus in a Communist-led Socialist country there can never arise the situation where the ruler manipulates some kinds of religion and persecutes other kinds, as happens in reactionary countries."

A Little Flock leader Jen Chung-hsiang, writes on "We Have Received Full Religious Liberty." He tells how, when Watchman Nyi's group of leaders in the Little Flock were all arrested on January 29, 1956, he could not help feeling that it was all up with the Little Flock, the government surely would liquidate their church completely. But on the contrary, their services

continued without any break whatever. This is proof that the government protects the exercise of pure religion. His most recent experience has been three months' work in a brick and tile factory. In this work, he says, "we of the religious world received full religious liberty. In our personal religious life we none of us felt the slightest inconvenience. In regard to working and living conditions, the Party and the factory superintendents did not at all look askance at us, but on the contrary were as considerate as could be. In our group of more than twenty religious workers, one was made a general foreman, and five others were made group foremen." Thus they took part in the factory deliberations on a par with the regular workmen.

In "Random Notes on Church Life", an unnamed writer, apparently a Shanghai pastor, comments on different aspects of church life. We learn here that Moore Memorial Church has last been rebaptized and is now the Cleansing Grace Church (Mu En T'ang). Regarding baptism he says, "During the past few years, almost every church has received new members. For example, in 1957 in my church a 92 year old woman, with her 70 year old son and daughter-in-law, all received baptism. It was some great-grandchildren of the old lady who had led them become Christians and walk the heaven road. Of course not all those who receive baptism are old as these three; some are in vigorous adulthood and some are young people. One youth told me that he had been converted by the influence of his older sister, and last year at Christmas time was baptized. Another time I asked a woman who was being baptized to tell me what had led her to the Lord. She told me that more than ten years ago she had gone to church with her husband, but had not been willing then to accept the faith. But recently she had started going to church again, and this time she understood more fully the Lord's saving grace, and so had decided to become a Christian. Such examples could be multiplied many times. In short, if a person is willing to believe in the Lord, there is nothing to stop him from being baptized and entering the church."

A news article tells of the ten year celebration in Shanghai. Moore Memorial Church mounted a great sign on the roof reading World Peace Ten Thousand Years, every character being 14 by 12 feet in size. On September 30 the whole religious world of Shanghai--Catholics, Protestants, Buddhists and Taoists--met for a great celebration in Moore Memorial Church. There was a large picture of Chairman Mao up in front, Pastor Hsieh Yung-ch'ing presided, the Religious Affairs Bureau Secretary spoke, and then Y. T. Wu gave what apparently was the main address. Afterwards other representative speakers spoke briefly. On the next day was the great parade, and before dawn 300 Christians had assembled at the Eight Fairy Bridge YMCA to take their place in the parade. These probably would be mostly church workers, though the term used is not fellow-workers (t'ung-kung) but fellow-Christians (t'ung-tao). Finally, in September or October, either before or after this great parade, each of the churches throughout the city held its own special celebration, and for a number of these there were choirs which had prepared special music. Some pictures are reproduced, including Community Church and Moore Memor

MISSIONARY NEWS

Miss Alice Wilcox, formerly nurse (Methodist) in Union Hospital, Foochow, died in Pasadena, November 17. Miss Martha F. Brann, formerly with the South Chihli Mission, died recently at her home in Glendale, Calif.

CHURCH NEWS

A correspondent writes in to state that philology has always been Dr. C. W. Lu's specialty, so that the inference drawn in the December 7 Bulletin, that this is "one of those minor tasks to which those who are looked upon as politically unreliable are assigned," is not necessarily correct. It may be instead his chosen field of research.

GENERAL NEWS

A writer in the China Weekly (Hong Kong) for October 26 reports that newspaper reports coming from Hunan show that the communes are having hard sledding there. The Hunan writer complains that the farmers there are concealing their true production and distributing it among themselves privately, and that they steal or wantonly destroy public property. They are very dissatisfied with the commune distribution system, and want to restore the former distribution system of the cooperatives. Some of them even boldly demand the dissolution of the commune and the return to the cooperative, saying "If the mother has milk the children are all right, but if the mother has no milk the children must fend for themselves."

The news from Hunan also shows clearly that some of the communal dining halls have been forced to close down. The Hunan writer admits that there had been maladministration of the dining halls, but complains that the people should have corrected these mistakes and kept the dining halls open, instead of closing them down.